بسم الله الرحمن الرحيم



هل يجزئ الغسل عن الوضوء ؟

باللغة الإنجليزية

?’Is ghusl sufficient with no need for wudoo

Is ghusl for Jumu’ah in the case of a ?’woman sufficient with no need for wudoo
Is mustahabb ghusl such as that for Eid .?’sufficient with no need for wudoo
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.Praise be to Allaah

If the person doing ghusl limits it to that which is sufficient for ghusl, which is explained in the answer to question no. 10790, in which it is sufficient to ensure that water reaches every part of the body, – without doing wudoo’ before ghusl

If this ghusl was required in order to remove major impurity, as in the case of janaabah or following menses or nifaas, then this ghusl is sufficient with no need for wudoo’, according to the correct scholarly opinion, because minor impurity is included with major impurity, so if the major impurity is removed by means of ghusl then the minor .impurity must also be removed

But if the ghusl is Sunnah, such as ghusl for Jumu’ah and Eid (whether for a man or a woman) then this ghusl is not sufficient with .’no need for wudoo

It says in Sharh Mukhtasar Khaleel by al-Kharashi (1/175):

If the person who is purifying himself limits it to ghusl and does not do wudoo', that is sufficient. That applies to obligatory ghusl; as for other types of ghusl, it is not sufficient with no need for wudoo', and he must do wudoo' if he wants to pray. End quote.

It says in Haashiyat al-Saawi 'ala al-Sharh al-Sagheer (1/173-174):

Ghusl from janaabah is sufficient with no need for ghusl, but if it is not obligatory, such as ghusl for Jumu'ah or Eid, then it is not sufficient with no need for wudoo', and he must do wudoo' if he wants to pray. End quote.

Shaykh 'Abd al-'Azeez ibn Baaz (may Allaah have mercy on him) said, as it says in Majmoo' Fataawa Ibn Baaz (10/173-174):

If it is ghusl from janaabah, and the person doing ghusl intends to remove both major and minor impurity, then it is sufficient for both, but it is better for him to wash his private parts, then do wudoo’, then complete his ghusl, following the example of the Prophet (peace and blessings of Allaah be upon him). The same ruling applies to .women following menses and nifaas

But if the ghusl is for another reason, such as ghusl for Jumu’ah or ghusl to cool oneself off or to clean oneself, then it is not sufficient with no need for wudoo’ even if one intends that, because the parts are not washed in sequence, which is one of the essential parts of wudoo’, and because there is no major impurity where minor impurity may be included in the intention (to purify oneself), as is the case with ghusl from .janaabah. End quote

He also said in Majmoo’ al-Fataawa :((10/175-176

The Sunnah for the one who is junub is to do wudoo’ and then do ghusl, following the example of the Prophet (peace and blessings of Allaah be upon him). If he does ghusl from

janaabah with the intention of purifying himself from both types of impurity, both major and minor, then that is sufficient, but it is not the best way. But if the ghusl is mustahabb, such as ghusl for Jumu'ah or to cool down, then it does not count instead of wudoo', rather it is essential to do wudoo' before or after, because the Prophet (peace and blessings of Allaah be upon him) said: "Allaah does not accept the prayer of any one of you if he breaks his wudoo' unless he .does wudoo'." Saheeh – agreed upon

❁ And he (peace and blessings of Allaah be upon him) said: "No prayer is accepted without purification." Narrated by Muslim in .his Saheeh

❁ Ghusl that is mustahabb or permissible is not counted as purification from minor impurity unless it is done as prescribed by Allaah in the verse (interpretation of the :(meaning

❁ O you who believe! When you intend to " offer As-Salaah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over)

your heads, and (wash) your feet up to the ”ankles

.[al-Maa’idah 5:6]

But if it is ghusl to purify oneself from janaabah, menses or nifaas, and one intends to do both types of purification, then the minor is included with the major, because the Prophet (peace and blessings of Allaah be upon him) said: “Actions are but by intentions and each man will have but that which he intended.” Saheeh – agreed upon. .End quote

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said in Liqa’ al-Baab il-:(Maftooh (no. 109, answer 14

If he does ghusl with the intention of wudoo’, but he does not do wudoo’, that is not sufficient with no need for wudoo’ unless it is ghusl from janaabah. If it is ghusl from janaabah then ghusl is sufficient with no need for wudoo’, because Allaah says (interpretation of the meaning): “If you are in a state of Janaaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body)” [al-Maa’idah 5:6], and He did .’not mention wudoo

But if he does ghusl to cool off or he does ghusl for Jumu’ah or some other ghusl that is mustahabb, then it is not sufficient because that ghusl is not aimed at removing .impurity

So the basic principle is that if the ghusl is aimed at removing impurity – i.e., janaabah, or menses in the case of a woman – then it is sufficient with no need for wudoo’, otherwise it is not sufficient with no .need for wudoo’. End quote

.And Allaah knows best
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